

REPORT

NATIVE PAPERS

ON

FOR THE

Week ending the 22nd July 1893.

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(f)—Questions affecting the land—			
Nil.			

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Masik"	Calcutta ... ..	.....	14th July 1893.
<i>Fortnightly.</i>				
2	"Bankura Darpan"	Bankura	360	15th ditto.
3	"Grámvási"	Ramkristopur, Howrah	1,000	
4	"Kaliyuga"	Calcutta ... ..	.....
5	"Kasipur Nivási"	Kasipur, Barisál	300	15th ditto.
6	"Navamihir"	Ghatail, Mymensingh	500	
7	"Sadar-o-Mufassal"	Tahirpur, Rajshahi	650	
8	"Ulubaria Darpan"	Ulubaria	755	
<i>Tri-monthly.</i>				
9	"Hitakari"	Tangail Mymensingh... ..	800	
<i>Weekly.</i>				
10	"Bangavási"	Calcutta	20,000	15th ditto.
11	"Bangavási-o-Prakriti"	Ditto	8,000	14th ditto.
12	"Burdwán Sanjivani"	Burdwan	320	11th ditto.
13	"Cháruvartá"	Sherpur, Mymensingh	300	10th ditto.
14	"Chinsura Vártavaha"	Chinsura ... ..	.....	16th ditto.
15	"Dacca Prakash"	Dacca	5,000	16th ditto.
16	"Education Gazette"	Hooghly	1,050	14th ditto.
17	"Hindu Ranjiká"	Boalia, Rajshahi	212	
18	"Hitavádi"	Calcutta	3,000	13th ditto.
19	"Murshidábád Pratinidhi"	Berhampore ... ..	.....
20	"Pratikár"	Ditto	611	14th ditto.
21	"Rangpur Dikprakash"	Kakinia, Rangpur	170	
22	"Sahachar"	Calcutta	800-1,000	12th ditto.
23	"Samaj-o-Sáhitya"	Garibpore, Nadia	1,000	16th ditto.
24	"Samaya"	Calcutta	3,000	14th ditto.
25	"Sanjivani"	Ditto	4,000	15th ditto.
26	"Sansodhini"	Chittagong ... ..	.....
27	"Saraswat Patra"	Dacca	(300-400)	15th ditto.
28	"Som Prakash"	Calcutta	800	17th ditto.
29	"Srimanta Sadagar"	Ditto ... ..	.....
30	"Sudhakar"	Ditto	3,600	14th ditto.
<i>Daily.</i>				
31	"Banga Vidyá Prakashiká"	Calcutta	500	14th, 15th and 17th to 19th July 1893.
32	"Bengal Exchange Gazette"	Ditto ... ..	.....
33	"Dainik-o-Samáchár Chandriká"	Ditto	1,500	13th and 16th to 20th July 1893.
34	"Samvád Prabhákar"	Ditto	1,435	15th, 17th and 19th July 1893.
35	"Samvád Purnachandrodaya"	Ditto	300	13th, 14th and 17th to 19th July 1893.
36	"Sulabh Dainik"	Ditto ... ..	.....	13th to 15th and 17th to 20th ditto.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
37	"Dacca Gazette"	Dacca	500-600	17th July 1893.
HINDI.				
<i>Monthly.</i>				
38	"Darjeeling Mission ko Másik Samáchár Patrika."	Darjeeling	400	
<i>Weekly.</i>				
39	"Aryavarta"	Dinapore	750	15th ditto.
40	"Bihar Bandhu"	Bankipore	500	
41	"Bhárat Mitra"	Calcutta	1,500	13th ditto.
42	"Champaran Chandrika"	Bettiah	350	
43	"Desí Vyápari"	Calcutta ... ..	.....
44	"Hindi Bangavási"	Ditto	5,000	
URDU.				
<i>Weekly.</i>				
45	"Akhbar-i-Al Punch"	Bankipore	750	6th and 13th July 1893.
46	"Anis"	Patna ... ..	.....
47	"Calcutta Punch"	Calcutta ... ..	.....
48	"Darussaltanat and Urdu Guide"	Ditto	300	17th July 1893.
49	"General and Gauhariastí"	Ditto	410	14th ditto.

No.	Names of newspapers.		Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.
	URDU.					
	<i>Weekly.</i>					
50	" Mehre Monawar "	...	Muzaffarpur	...	.....
51	" Reis-ul-Akhbar-i-Murshidabad "	...	Murshidabad	...	150	
52	" Setare Hind "	...	Arrah	...	.....
53	" Shokh "	...	Monghyr	...	100	
	URIYA.					
	<i>Monthly.</i>					
54	" Asha "	...	Cuttack	...	80	
55	" Echo "	...	Ditto	...	.....
56	" Pradip "	...	Ditto	...	.....
57	" Samyabadi "	...	Ditto	...	.....
58	" Taraka and Subhavartá "	...	Ditto	...	.....
59	" Utkalprabhá "	...	Baripada	...	250	
	<i>Weekly.</i>					
60	" Dipaka "	...	Cuttack	...	.....
61	" Samvad Váhika "	...	Balasore	...	225	
62	" Uriya and Navasamvád "	...	Ditto	...	420	
63	" Utkal Dípiká "	...	Cuttack	...	400	
	PAPERS PUBLISHED IN ASSAM.					
	BENGALI.					
	<i>Fortnightly.</i>					
64	" Paridarshak "	...	Sylhet	...	480	For the second fortnight of <i>Asar</i> 1,300 B.S.
65	" Silchar "	...	Silchar	...	250	

I.—FOREIGN POLITICS.

1. The *Samay* of the 14th July says that what it feared has now come to pass. A political officer is going to be permanently stationed at Chitral. Hitherto the southern bank of the Indus had been regarded as the western frontier of India, and immense sums of money have been spent in constructing military works for the protection of that frontier. But now that the frontier has been pushed forward to Chitral outside the limits of India, the safety of the political officer stationed there will necessitate the annexation at an early date of all tracts of land lying in a line from Chitral to Gilgit. That, again, will necessitate the subjugation of many wild tribes and the construction of posts and military works on the new frontier. Thus the present state of things will be perpetuated. One does not know when the "forward frontier policy" of Government will come to an end.

SAMAY,
July 14th, 1893.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Burdwan Sanjivani* of the 11th July is opposed to the enforcement of the Chaukidari Act in the district of Burdwan. Its enforcement will mean for the Burdwan people very great hardship, for they will have to find a sum of nearly four lakhs in addition to the three lakhs which they already pay as Road and Public Work cesses. If Government makes a settlement of the chakran lands in the district, excluding the zamindars' shares therefrom, it can derive a revenue of Rs. 76,000 annually from the measure. But if, on the other hand, it reduces the number of chaukidars and gives them fixed salaries, it will have to incur an annual expenditure of four lakhs, which will have to be collected from the people in the form of a tax.

BURDWAN SANJIVANI,
July 11th, 1893.

3. The *Sulabh Dainik* of the 13th July says that, owing to the negligence of the town police to do their duty, oppression by gundas who have taken up their quarters under the Nimtala Street barracks is on the increase. The other day they mercilessly beat a Brahmin and took away everything from him. The matter was amicably settled after the Brahmin had lodged a complaint against the gundas. Their rowdyism still remains unchecked, and Government is indifferent in the matter. Fie on you, o rulers, if you cannot keep a handful of gundas in check.

SULABH DAINIK,
July 13th, 1893.

4. The *Banganivasi* of the 14th July is glad at the extension of service granted to Sir John Lambert, Commissioner of Police, Calcutta, and says that there are few officers in the Police Department so able as Sir John, and a few more officers like him would be a decided gain to the Department.

BANGANIVASI,
July 14th, 1893.

5. The *Samay* of the 14th July refers to the Calcutta Police Administration Report for 1892, and makes the following remarks:—

SAMAY,
July 14th, 1893.

The report looks all right on a cursory perusal, but a deeper examination of it reveals many faults. The explanation given by Sir John Lambert of the decrease during the year under review in the number of police cases is not very satisfactory. The shortcomings of the police are then referred to, and the following remarks made:—What has Sir John got to say in defence of the city police, whose incapacity is proved in the columns of the native press every day? While arresting the drivers of carts and hackney carriages at the instance of the Society for the Prevention of Cruelty to Animals, the police officers themselves ill-treat the disabled animals used in those carts and carriages. Again, while taking *asamis* to the police station, they often compel the drivers of *ticca* gharis to take five or six men in their gharis, and by that means to violate the provision of the Hackney Carriage Act restricting the number of passengers in a carriage to four. And why does not Sir John take steps to put down these things? Again, how is it that the surreptitious sale of liquor at the grogshops at night goes on unchecked in spite of the detective police? The writer would have been glad if the Commissioner of Police had expressed his views on these points.

BANGAVASI,
July 15th, 1863.

6. The *Bangavasi* of the 15th July writes as follows:—

Oppression of Puri pilgrims in
Calcutta.

Having heard that oppressions were being committed upon the pilgrims who assembled at Calcutta on their way to the temple of Jagannath, the writer on the 11th July last went to the Kidderpore docks, where the pilgrims were accommodated previous to their departure, to ascertain the truth or otherwise of the story. On arrival at the docks he learnt that about twenty or thirty thousand pilgrims had left by steamer within the course of the last few days, but he found about three thousand pilgrims still in the three sheds. He asked some of the pilgrims for how many days they had been staying there, and one of them said "for eight days;" another said "for three days;" a third said "for five days." On being asked why they had been staying so long, they said that they could not help it seeing the rush into the steamers and the oppression that was being committed upon the pilgrims by the steamers' men. At this time a large crowd of pilgrims surrounded the writer, taking him to be an officer deputed by Government to enquire into their grievances. A Uriya *pándá* said that though he had purchased a ticket (for passage in Messrs. MacNeill and Company's steamer) for Rs. 4-2½, more than double the usual fare of two rupees, he had failed to secure a seat in a steamer in all the eight days that he had been waiting there. The writer was astonished to hear that the fare had been raised to Rs. 4, but a pilgrim from Budaon told him that since the 4th July last the Steamer Companies had raised the fare to Rs. 6, and that though Babu Dwarka Nath Kshetri had reduced his steamer fare to Rs. 4, the owners of other steamers were still selling their tickets at Rs. 5 each. Another pilgrim told him that, besides paying a double, and in some cases even a triple, fare, the pilgrims had been obliged to bribe the steamer men in order to be allowed to go on the deck. The *pándá* who was waiting for eight days said that he feared he would be killed in the crowd if he tried to get on board, the steamers were literally crammed, but the steamers' men would not yet refuse to admit more men, and having failed to manage the crowd, had beaten the pilgrims indiscriminately, had dragged many of them into the steamers, and shoved many others out of them, and had committed all sorts of oppression on them. Most of the pilgrims who were assembled near the writer corroborated this story, and said that the oppression committed by the steamers' men were absolutely indescribable. One of them added that the pilgrims were being subjected to heavy exactions by the boatmen who were conveying them to the steamers. These boatmen, he said, were taking the pilgrims, saying that their charge would be one or two annas only, but on going out a little way from the bank were demanding one or two rupees, and on refusal were threatening to cast the pilgrims overboard, or were wresting their luggage from them. The narrator said he had himself lost an umbrella in this way. Many of the pilgrims stated that certain boatmen had actually cast overboard an up-country boy who had a large sum of money with him. On being asked if any oppression had been committed on them on the dock premises, the pilgrims one and all said that the arrangements there were perfect, and that they were not subjected there to much oppression. On the 7th July last, however, some men, ignorant of the rules, having cooked their food within the sheds, Mr. Booth, officer in charge of the docks, ordered his men to expel them. Mr. Booth's men broke the earthen pots in which their food was being cooked, and pushed many of the pilgrims themselves. This enraged the pilgrims, and a disturbance would have ensued if the dock people had not wisely left the place at once. And this, it was said, was the only act of oppression committed within the docks. Outside the docks the writer met with two gentlemen who also said that, except this affair of the 7th July last, no oppression had been committed on the pilgrims within the docks. But the oppression on the steamers, they said, had been really of a heart-rending nature. Many pilgrims had their backs skinned by the cane, and blood flowed freely from their wounds. Many had been shoved down. There was no knowing how many had to leave their relatives behind. Wife had been sent on board, but husband had not been allowed to come up. The wife had prayed with tears in her eyes to be let down as she could not go without her husband, but her prayer had not been heeded. A rich man saw his wife beaten mercilessly before his very eyes. Indeed, none but Hindus who live solely for religion, and who

were going to see their god, could have tolerated such oppression. And all these oppressions were committed before the very eyes of Mr. Hill, the Police Superintendent. Each steamer was made to accommodate more than it could fairly admit. One of the steamers took away about one thousand pilgrims. It is impossible to describe all the oppressions committed. The matter ought to be brought to the notice of Government and a thorough investigation ought to be made. Fortunately there was not much loss of life, one man only being shoved overboard and drowned, one man only having died of heat apoplexy, and only one woman having been drowned. But no one can be made responsible for these deaths. "O God! it is only You who know whether the reports of oppression are correct or not. But Government should lose no time in investigating the matter. It was the belief of most of the pilgrims that the steamers which were carrying them away belonged to Government, and that the oppressions committed were therefore oppressions committed by the Government itself. And although the writer repeatedly assured the pilgrims that the steamers did not belong to Government, and that the British Government which really regarded its subjects with affection could not commit oppression upon them, yet no one seemed inclined to believe him. A Government enquiry and a proper punishment of the oppressors are all the more necessary, because it is not right to allow such a belief in the minds of the people."

7. The *Sulabh Dainik* of the 17th July cannot praise Sir John Lambert for the arrangements made by him in connection with the Puri pilgrimage. Seeing the rush of pilgrims, the officers of the steamers charged up to

Sir John Lambert's arrangements for the Puri pilgrims.

Rs. 8 for a single ticket. Many pilgrims who had purchased tickets could not at last find accommodation in the steamers, and were left behind.

8. The same paper cannot give credit to Sir John Lambert for ability.

Sir John Lambert as Commissioner of Police.

Wine is surreptitiously sold at night by prostitutes in Calcutta. If Sir John is not aware of this fact, he can hardly be called an able Commissioner of Police. And if, in spite of his knowing it, he has done nothing to put a stop to this illegal practice, he has neglected his duty. This paper's repeated representations to Sir John to remove all prostitutes from the neighbourhood of Beadon Square have also passed unheeded. The writer is not aware of anything done by Sir John Lambert which should entitle him to an extension of service.

SULABH DAINIK,
July 17th, 1893.

SULABH DAINIK.

(b)—Working of the Courts.

9. The *Burdwan Sanjivani* of the 11th July says that it is wrong to

Jurymen for the Burdwan Sessions.

recruit jurymen for the Burdwan Sessions from Culna, Katwa, and Raniganj, for it is very troublesome and inconvenient to jurors to come to the town from such distances. It is therefore desirable that jurymen should in future be selected from places nearer the town.

BURDWAN SANJIVANI,
July 11th, 1893.

10. The *Sulabh Dainik* of the 13th July says that, in the face of the order

A circular by the District Judge of Tipperah.

of the High Court prohibiting District Judges from addressing any order or circular to the officers under them, thereby interfering in any way with the judicial independence of the latter, the District Judge of Tipperah has issued a circular to the Sub-Judges under him, requiring them to dispose of at least 12 defended appeals every day. This Judge must be very fond of power, or he would not issue such a circular as this. Perhaps he is some relation of Mr. Phillips.

SULABH DAINIK,
July 13th, 1893.

11. Referring to the punishment of the husband in the Burdwan conversion case, the *Dainik-o-Samachar Chandrika* of the

The Burdwan Missionary case.

13th July remarks that this has been possible only because the Government in this country is a Christian Government.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 13th, 1893.

12. The *Banganivasi* of the 14th July says that in a certain case before

Mr. Windsor, Magistrate of Burdwan.

Mr. Windsor, Magistrate of Burdwan, Mr. Henderson, Barrister, was cross-examining certain witnesses, the questions being translated into Bengali by Babu Sarat Chandra Mukharji, pleader. The pleader having mistranslated a question, he was called by the Magistrate "a sorry fool." Everybody will remember

BANGANIVASI,
July 14th, 1893.

that it was this same Magistrate who beat a railway daroga at the Serampore station and behaved rudely towards the reporter of the *Amrita Bazar Patrika* at the hearing of the Burdwan Missionary case, and did not hesitate to say in open court that he cared little for the *Bengalee*, the *Indian Mirror* or the *Amrita Bazar Patrika*. A typical Magistrate, indeed!

SULABH DAINIK,
July 14th, 1893.

13. The *Sulabh Dainik* of the 14th July is not satisfied with the judgment passed by the Magistrate of Burdwan in the Missionary case. The writer cannot see what offence was committed by the husband, who, in his attempt to recover his girl-wife from the hands of the missionaries who were forcibly taking her away, gave the missionaries a thrashing. The English law may regard the conduct of the husband in the light of an offence, but in the opinion of the writer it was not an offence. Even the Penal Code will suffer a man to kill another in defence of his own property, and will Englishmen require a Bengali to look on and do nothing when his girl-wife shall be forcibly taken away by another? The illiterate and uncivilised Bengali has not yet become so enlightened as to look idly on when such a thing is being done. The one redeeming feature of the judgment is the censure passed on the missionaries, which is a gain to the native community. Unless the missionaries are from time to time snubbed in this way by the authorities, it will be impossible for the people of this country to live with their wives and daughters in peace and happiness.

SULABH DAINIK,
July 15th, 1893.

14. The same paper of the 15th July says that, during the trial of the Zanana Mission case just held at Burdwan, Mr. Windsor, the Magistrate, flew into a rage on seeing the reporter of the *Amrita Bazar Patrika* in court, and said that he did not care for the *Patrika*, the *Mirror* and the *Bengalee*. He then ordered the reporter to leave the place. But why did Mr. Windsor get so angry on seeing the reporter? Was it because the *Patrika* had published an account of the assault which he once made on a cooly? It can never be proper to vest with judicial powers a person who, from his seat on the bench, gets into a temper and speaks just as it pleases him to speak.

SANJIVANI,
July 15th, 1893.

15. The *Sanjivani* of the 15th July says that one Krishnapa Tailangi, a resident of Chutiagaon near the Tiphook tea garden in the Sibsagar district in Assam, laid a complaint under sections 447, 363, and 352 of the Indian Penal Code, before the Deputy Commissioner on the 29th February last, giving the following account of his case. At seven or eight o'clock one evening as he was lying on his bed with the door of his room closed, somebody called him from outside, and, on opening the door, he found about a dozen men with a saheb waiting outside. As soon as he came out the saheb knocked him down, and he was beaten by the other men and dragged some distance from his door. He lay insensible for some moments, and then Sagaram, a shopkeeper, came to his rescue, and helped him to rise. Sagaram told Krishnapa that his daughter, who had been sleeping in the same house with her father, was being taken away by the Assistant Manager of the Tiphook garden and his men. Krishnapa went some distance in search of his daughter, but did not find her, and returned. Subsequently, however, he saw his daughter in the Assistant Manager's bungalow, and complained to the Manager of the garden about the Assistant Manager's conduct. The Manager told him to go to the Assistant Manager, whereupon he had no alternative but to institute the case.

The Deputy Commissioner referred the case to Babu Bisweswar Rai, Inspector of Police, for investigation. The Inspector sent in a report saying that he had found the complainant's daughter in the Assistant Manager's bungalow; but as there was no document to prove the age of the girl, he was unable to submit his final report until her age had been ascertained by medical examination. The Inspector also reported that it appeared from the girl's manner that she was of a loose character. On receipt of this report, the Deputy Commissioner ordered a medical examination of the girl to be made, provided she herself, and her father consented to such examination. In the meantime Krishnapa, timid and simple man that he is, compounded the case at the instance of the Inspector of Police, receiving Rs. 100 from the Assistant Manager, and giving him his daughter in return. And the Inspector sent in his final report saying that the case, which was a false one, was instituted by the complainant.

in order to compel the Assistant Manager to give him more money than had been stipulated for as the price of his daughter whom he was willing to give to the saheb, and that the complainant had now withdrawn his case on receiving Rs. 100 from the Assistant Manager. But the question is, was the case a compoundable one under section 363 of the Criminal Procedure Code; and if not, how did the Deputy Commissioner give his consent to its settlement out of court? And if the case appeared to the Police Inspector to be a false one, why was not Krishnappa prosecuted for instituting it?

16. Referring to the judgment published in the *Sanjivani* of the 17th June last, which was attributed to Babu Joychandra Mitra, Extra Assistant Commissioner of

SANJIVANI,
July 17th, 1893.

A mistake corrected. Golaghat in Assam (see R. N. P. for week ending 24th June, paragraph 17), a correspondent of the same paper says that the judgment was passed, not by Babu Joychandra, but by Mr. Kershaw, Assistant Commissioner.

17. The *Sulabh Dainik* of the 19th July has the following on the administration of justice under British rule:—

SULABH DAINIK,
July 19th, 1893.

Oppression in the Indian law courts.

The accounts that we now receive of oppressions in law courts make us ask, how is it, O English Government, that you have given the name of *dharmadhikaran* (abodes of justice) to your law courts, and how is it that you require the people to call your Judges *dharmavatar* (incarnations of justice)? Why do you call your law courts abodes of justice when they have become markets of injustice, where people buy injustice and oppression in lieu of the peace for the sake of which they go there? It is impossible to give a full description of the dreadful oppressions which are committed in the law courts. Two decrees for the same claim, delivery of one man's deposit to another, and similar irregularities have become things of everyday occurrence. As for the administration of criminal justice, there is the cardinal principle "Some one ought to be punished for the day's work." But if the oppressions of the law courts had ended even here, we would not have been very sorry, and we should have contented ourselves with the reflection that the injustice was after all only injustice done by a law court. But other oppressions have so much increased that the law courts are now certainly places even more loathsome than the cremation grounds, where ghosts hold horrible revelry.

In the first place Government sells justice, though it is its duty to dispense justice, free of charge. And there is this peculiarity about this sale of justice, that this justice is to be had not of one seller, like any other commodity, but of a number of sellers, every one of whom must be satisfied. For very few of those who serve in the English law courts in this country have either conscience or principle.

Take the following case of Collectorate oppression. The estate bearing number 619 on the Collectorate tauzi of the 24-Parganas was advertised for sale on the ground of arrear of revenue, although its owner, Babu Kshetranath Raya Chaudhuri, had sent the revenue in due time by money-order, and although he held a receipt for that payment signed by the Accountant of the Collectorate. The Babu's agent produced the receipt, and prayed that the estate might not be put up to auction. The order passed by the Collector on the agent's petition was that there would be no sale of the estate if the revenue due were again deposited. But he said nothing as to how the Babu would be able to recover the money already paid by him. Revenue was accordingly paid again, and the estate was not put up to action. The amount of revenue due was only 19 rupees and 6 annas, but the owner had to spend 30 or 35 rupees for depositing it.

The employes in the law courts refuse to give any information if they are not paid for it. Does Government pay these employes salaries, or has it authorised them to remunerate themselves in this fashion? Why should an officer be paid for doing a duty for the doing of which he is paid by Government?

The just Government has passed a law making the offer and receiving of illegal gratification a punishable offence. But has it taken any steps to put a stop to the corruption which openly flourishes in the law courts? We humbly represent to Government that we cannot purchase justice in this fashion or pay bribes to get our work done in the law courts. Let Government provide

without delay a remedy for this evil, or an indelible stain will be cast on its spotless name.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 19th, 1893.

18. The *Dainik-o-Samachar Chandrika* of the 19th July says that in the Patna Commissariat cow case the same Magistrate who arrested the defendants and got up prosecutions against them also tried them. In any other case the Calcutta High Court, to which the parties appealed against the Magistrate's judgment, would have certainly condemned the trial.

The High Courts showing political proclivities.

But in this case, which arose out of the action of the anti-cow-killing party, the Judges of the High Court have allowed themselves to be influenced by political considerations. Like Government, they wish to put down with a high hand all quarrels between Hindus and Mussulmans arising out of cow-slaughter. And they have therefore allowed the trial to stand, though it was of a most objectionable kind. It seems that the Judges of the High Court of the North-Western Provinces too have allowed themselves to be influenced by some political considerations in such cases. In an appeal against the Sessions Judge's decision in a case arising out of the Azamgar riots, the Chief Justice and a Civilian Judge of the Allahabad High Court have enhanced the sentence passed on the appellants by the lower court. A Civilian Judge might very well be expected to be influenced by political considerations, but the Chief Justice of a High Court ought not to allow himself to be so influenced.

(c)—Jails.

KASIPUR NIVASI,
July 15th, 1893.

19. The *Kasipur Nivasi* of the 15th July strongly objects to the hangman of the Barisal Jail residing within the compound of the local female hospital. These hangmen are extremely rough in their manners and speech, and they get drunk and make horrid uproars at night. If the hangman has been given quarters within the hospital compound with the object of having dead bodies promptly removed, his presence will not fail to suggest the thought of death to the female patients, and that will hardly be for the good of their health. If it is absolutely necessary to keep the hangman near the hospital; he should be provided quarters either behind it, or on the unoccupied ground to the east of the Nazir's bridge.

The jail hangman in the Barisal female hospital.

(d)—Education.

SAHACHAR,
July 12th, 1893.

20. The *Sahachar* of the 12th July says that the boy who figured as plaintiff in the Narayanganj schoolboy case said in his evidence in that case that the Director of Public Instruction had issued a circular ordering all schoolboys to make salaams to all European gentlemen they might happen to meet with. Now, is there really such a circular as the boy spoke of? If there be, it ought to be withdrawn at once. No attempt to compel any one to pay respect to another can succeed, and forced respect really means disrespect. Europeans complain that native boys laugh at their women. There is probably a misunderstanding here, for the writer cannot believe that Bengali boys really show disrespect to European women. Probably the boys look upon this salaam circular as a piece of high-handedness on the part of the authorities, and it is no wonder that they should now and then laugh at Europeans on the pretext of salaaming them. The English youths in the Universities of Cambridge and Oxford will probably of their own accord make obeisance to German princes, but if they are ordered to do so by the University authorities, they are sure to hoot them. And human nature is the same everywhere, and boys in this country must now and then behave like boys elsewhere. The Director of Public Instruction has no right to promulgate a circular of the kind he is stated to have issued.

A circular of the Education Department.

MASIK,
July 14th, 1893.

21. The *Masik* of the 14th July does not see any necessity for the Sanskrit Title Examinations. These examinations have up to this time failed to produce any really good Sanskrit scholar. The fact is that the pandits who do not master any branch of Sanskrit literature, but only read a little of Smriti, Nyaya or Alankara, do not find themselves respected in Hindu society. Thus the only effect of giving

The Sanskrit Title Examinations.

titles to these indifferently educated men has been to increase the number of begging pandits in the county.

22. The *Sudhakar* of the 14th July says that the school fee payable by Mussulman students in the Daulatpur Entrance School—an institution supported from the Moshin Fund—having been raised from two annas to half the regular fee, the poorer Mussulman students have been obliged to leave the school. It is surprising that no facilities for reading in that school are afforded to Mussulman boys, although the school was established mainly for their benefit. It is hoped that the Mussulman Deputy Magistrate of Khulna, Maulvi Abdul Khalek, and the *matwalli* of the Hooghly Imambara, Maulvi Ashraf-uddin Ahmed Khan Bahadur, will look to this matter.

SUDHAKAR,
July 14th, 1893.

23. The *Sulabh Dainik* of the 14th July is unable to see the special charm about the book, "The life of Elizabeth Barrett Browning," which has induced the Calcutta University authorities to appoint it as a text-book for the B.A. examination of 1894. The style of the book is of a piece with the life treated of. And it is proposed to teach Bengali boys English by making them read such a book as this! The book is full of errors in language which, committed by a B.A. examinee, would take away from him every chance of his passing.

SULABH DAINIK,
July 14th, 1893.

24. The *Sanjivani* of the 15th July has the following:—
Babu Sib Chandra Gui, M.A., who was a Professor in the Calcutta Sanskrit College, was appointed by Mr. Tawney some months ago to be the Assistant Inspector of Schools, Rajshahi Circle. In making this appointment Mr. Tawney overlooked the claims of Babu Kshirod Chandra Rai Chaudhri, a distinguished graduate of the Calcutta University, who was in the same grade as Babu Sib Chandra, but who had greater experience in inspection work than the latter, having been for some years a Deputy Inspector of Schools. But the injustice done to Babu Kshirod Chandra by Dr. Martin is very much graver than what was done to him by Mr. Tawney. Not liking the work of an Assistant Inspector, Babu Sib Chandra returned to his substantive post in the Sanskrit College, and Dr. Martin therefore appointed Mr. Lefeuvre, Headmaster of the Monghyr Zilla School, to be the Assistant Inspector of the Rajshahi Circle. But Mr. Lefeuvre is an European who has no knowledge whatever of the Bengali language. It is not easy to see why such an officer has been appointed to be an Inspector of Vernacular Schools in supersession of the claims of a senior and competent Bengali officer like Babu Kshirod Chandra. There was not in the whole Subordinate Educational Service an officer with a better claim to the Rajshahi Assistant Inspectorship than Babu Kshirod Chandra. Mr. Lefeuvre was appointed to the service at least ten years after Babu Kshirod Chandra, and he was in the fourth grade of the service before his promotion to his present post, while Babu Kshirod Chandra has been in the third grade for a number of years. Babu Kshirod Chandra is also a distinguished Bengali writer. Mr. Pope and Dr. Martin himself gave Babu Kshirod Chandra, when he was Deputy Inspector of Schools in Bihar, the highest certificates of ability in inspection work, and even went the length of saying that his place on the inspecting staff, if he was ever removed from that branch of the Education Service, could not be adequately filled up. But his claims to a post in that very branch of the service have now been overlooked in favour of a junior and a less competent man. If this is not injustice, the writer is unable to say what injustice is.

SANJIVANI,
July 15th, 1893.

The following are a few more instances of Dr. Martin's injustice towards officers in the Subordinate Educational Service. Mr. Wheeler was a Professor in the Hooghly College on a salary of Rs. 250 per month. He took furlough for three years for the propose of going to England. Circumstances, however, prevented him from paying his intended visit to England, and Dr. Martin called upon him to join his post at once. But Mr. Wheeler declined to do this before the expiry of his leave. Dr. Martin, however, went on insisting, and Mr. Wheeler was obliged to resign. His resignation gave Dr. Martin an opportunity of reducing the salary of the post from Rs. 250 to Rs. 150. But Babu Lal Gopal Chackervarti, who was officiating for Mr. Wheeler on the full pay of the post, declined to continue on the reduced salary and resigned. Babu Jahnavi Charan Mukharji, M.A., a Professor in the Hooghly College and a

resident of the Hooghly district, applied for the vacant post. But not only did Dr. Martin refuse him the post, but he transferred him to Dacca. Babu Jahnavi Charan objected to the transfer, and has been therefore suspended.

(e)—*Local Self-Government and Municipal Administration.*

BURDWAN SANJIVANI,
July 11th, 1893.

25. The *Burdwan Sanjivani* of the 11th July has the following relating to cattle-pound matters in that district:—

Cattle-pound matters in the district of Burdwan

The ijardars of cattle-pounds in the district of Burdwan often make ignorant people pay illegal fines and feeding charges for impounded cattle. Some of them even alter the figures in the rate lists with the object of deceiving ignorant people. It is therefore very desirable that the ijardars should be required to put up at the gates of cattle-pounds signboards specifying the legal rates of fines and feeding charges. The late Magistrate, Mr. Lee, approved of this suggestion and intended supplying cattle-pounds with painted signboards of the kind proposed. But his sudden transfer prevented him from carrying out this plan. Mr. Windsor, his successor, though he has been in the district for a short time, has already won the respect of the public. And it is hoped that he will keep an eye on the administration of cattle-pounds. The ijardars are in the habit of giving a reward of one anna or half-an-anna to people who bring cattle to their pounds. This reward often induces low-class people to bring unoffending cattle to the pounds. This practice, though largely checked, still exists, and the attention of the Inspectors of pounds should be drawn to it.

SULABH DAINIK,
July 13th, 1893.

26. The *Sulabh Dainik* of the 13th July has the following on the question of village sanitation in Bengal:—

Village sanitation in Bengal.

Sir Antony MacDonnell has raised the question of village sanitation in Bengal. This was also the question which was discussed at the Belvedere Conference at the instance of Sir Charles Elliott. At that Conference Raja Peary Mohan Mukerji, who had the good of his country at heart, protested against the sanitary schemes of Government; and this not on account of want of any sympathy with village people, but from a fear lest, under the pretext of giving effect to these schemes, Government should increase the burdens of the people by imposing upon them a sanitary cess. The present Lieutenant-Governor is now asking the village people to help Government in carrying out his sanitary proposals. But this appeal for help is calculated to raise suspicious in the minds of the people, who know to their cost how previous appeals of this nature had led to new taxation. Before the imposition of the road cess, Government expressed itself very much concerned at the wretched state of the roads in the country, and made an attempt to improve them, and the road cess was the outcome of that attempt. But the people of Bengal know to their cost how the revenue derived from that cess is spent. Then came Local Self-Government, which was introduced with the alleged object of giving the people a control over the expenditure of the road cess money. This somewhat reassured the people, but Sir Charles Elliott came and reduced Self-Government to a farce. Thus, though the burdens of the people have been increased by the imposition of new taxes, they have derived very little benefit therefrom.

There can be no question that the sanitation of the Bengal villages stands in need of improvement. Considering the ravages of malaria among the village people, the villages will be depopulated within a few years if prompt measures are not taken to put down the scourge. The writer will instance Kendagachhi, Baksa, Haoyalkhali, Pachbakti, Bhaduni, Boyalia, Charabati, Amudia and other villages in the Khulna district, and Tarali, Govindpur, Hakimpur, and other villages within the Basirhat sub-division of the 24-Parganas district. The sight of large houses, made tenantless by malaria, in these villages strikes one with terror and wonder. All this is the work of malaria whose ravages Government never made any attempt to check. If only the dwellers of towns in this country live in happiness and contentment, Government gets credit for good administration. There are many hospitals in Calcutta, but there are whole villages in which not even a quack doctor will be found. Most villages cannot get good drinking-water during the hot months. During the rains the villages become water-logged, and are covered with jungle. But has all this been ever

brought to the notice of Government, and has Government ever enquired into the matter of its own accord? The talk about improving the sanitation of villages, which is heard from time to time, is nothing but a pretext for imposing a new tax. But the writer is opposed to sanitary improvement made in this way. The village people are starving and have been reduced to skeletons, and the imposition of fresh burdens on their shoulders will literally ruin them. The present Lieutenant-Governor says that neither has Government nor have the District Boards funds wherewith to improve the sanitation of the villages. And whoever comes to the throne of Bengal talks in this strain. Government always finds money to spend lavishly for various purposes, but it becomes insolvent directly it is asked to remove the sanitary wants of the villages. This is really very extraordinary. Why should there be no money in the hands of the District Boards? One-half of the revenue from the road cess may very well be spent in promoting village sanitation. But then the road cess money will never be spent for a good purpose. And as, thanks to Local Self-Government, the people themselves spend their own money, they cannot go up to Government and say how this road cess money is misspent. So the writer has nothing to say on the subject. But so far as he knows, the cause of village sanitation can be fully promoted with the road cess money. The proceeds of the road cess are spent in constructing roads and culverts and in filling the "bellies" of the Babus and procuring fine clothes and jewellery for their wives. But the question is, who will use the roads if the whole people die? There will be no necessity for roads in that case, unless it be for the purpose of removing the people's dead bodies. If Government lends its ear to the writer, it should spend half the proceeds of the road cess in constructing roads, and the remaining half in promoting village sanitation. When the road cess law was passed, it was expressly stated that the surplus, after road-making within villages, would be spent in constructing roads outside thereof. But it is now seen that the road cess money is spent neither in constructing roads within the villages nor in supplying the wants of the villages in the matter of drainage, drinking-water or cutting down of jungle. These things ought to be done with the road cess money, but that money is, as a matter of fact, spent only in constructing roads outside the limits of the villages. Thus the people have derived very little benefit from the cess.

It is true that the help of the village people is needed in matters relating to the improvement of village sanitation, but there is absolutely no necessity for imposing a tax for that purpose. Tanks are needed for getting drinking-water; but in the country of the Hindus no tax is required to be imposed for excavating them. The magisterial officers can always induce the zamindars to undertake the task. But those pets of Government, the Deputy Magistrates, will make no attempt of that kind. Government may also grant *tuccavi* loans for the purpose. But if, instead of doing these things, it imposes a tax for the purpose of improving village sanitation, it will do a very improper thing. Government is asked to address itself seriously to the task of ameliorating the condition of the village people.

27. A correspondent of the *Hitavadi* of the 13th July says that the condition of the Jayanagar-Majilpur Municipality, in the 24-Parganas district, is becoming worse every day. The roads within the municipality are full of mud and water, and a tank belonging to some local zamindars, who are also Commissioners of the Municipality, is being re-excavated at the municipal expense though the rate-payers are not likely to derive any benefit from it.

HITAVADI,
July 13th, 1893.

28. Referring to the large decrease of population in many districts of Bengal caused by the prevalence of malaria, a correspondent of the *Education Gazette* of the 14th July thus notices the observations made on this point in the census report:—

EDUCATION GAZETTE,
July 14th, 1893.

According to the writer of the report native manners and customs are in a large measure responsible for the prevalence of malaria in Burdwan, Nadia, Jessore, Rajshahi, Rangpur, and Kuch Bihar. But considering that in the Nadia district a decrease of population is found in the Meherpur thana side by side with an increase in the adjoining Karimpur thana, it is difficult to see how malaria and consequent decrease of population can be connected with native manners and customs. Silted up rivers, foul water and obstructed drainage are indeed

generally regarded as causes of malaria; but even these are not present in all cases, and particularly in the case of Chuadanga, which is believed to be the healthiest thana in the Nadia district. There has been malaria and a large decrease of population in the Narayangarh thana in the Midnapore district, and yet according to the authorities themselves none of the so-called causes of malaria exist in that place. The fact is, European scientists can make nothing of this question of malaria, and are utterly unable to find a remedy for it. It is therefore idle to expect that the country will derive much good from the hasty enactment of any sanitary law or the imposition of any sanitary cess. Nor will much good result from the appointment of a body of officers to carry out those measures or from the criminal prosecution of half-a-dozen men for the infringement of any sanitary regulations that may be introduced. The writer believes that malaria is more directly connected with the failure of food-crops and the use of bad drinking water than with any other cause hitherto assigned for it. The dirty and insanitary surroundings of native dwelling-houses are also in some measure responsible for the prevalence of that epidemic. But the fact that most native dwelling-houses are surrounded by jungle filth and refuse is principally owing to the poverty of the owners, and also in a small measure to their own insanitary habits. The people of this country should now attend to these matters, or there will be every probability of their soon making the acquaintance of a sanitary law, a sanitary cess, and a body of sanitary officers.

PRATIKAR,
July 14th, 1893.

29. The *Pratihar* of the 14th July says that the District Board of Murshidabad expected to receive a higher bid for the Kaladanga ghat within the jurisdiction of the Daulatabad thana now that it has been made a second class ferry ghat. But unfortunately the bid this year was lower even than the bids in previous years. And the ferrying rate having been doubled on account of the rains, the income from the ghat has considerably fallen off. The farmer therefore exacts more than the fixed ferrying rate from the passengers. The increase in the rate has caused considerable inconvenience to the public, who have to go to an out-of-the-way ghat belonging to a zamindar in order to be ferried over.

PRATIKAR,

30. The same paper says that a new clerk has been appointed in the Berhampore Municipality on a salary of Rs. 16 per month, which means an increase of expenditure of Rs. 192 per year. The department in which the man has been appointed was in no need of an extra hand. And those who know what the internal condition of the Municipality is ought not to have consented to this increase of expenditure. Did the Chairman create the post in consultation with the Commissioners? The matter is one which should have been fully discussed by the Commissioners, though the Chairman has the authority to create such a post on his own responsibility. The financial condition of the Municipality demands the observance of the strictest economy in the management of its funds.

SAMAY,
July 14th, 1893.

31. A correspondent of the *Samay* of the 14th July says that Beadon Garden in Calcutta has now become a haunt of the gundas, who loiter there from morning till 11 or 12 o'clock at night. They have in fact made the garden their home and do there just as they like. They pluck up trees by the roots, remove benches and even commit nuisance on them. The rule prohibiting people from taking dogs into the garden or flying kites there is not now heeded. The garden has now become something like a play-ground for low-class people, who habitually indulge in grossly indecent language. The authorities in charge of the garden are apparently sleeping, or they would have put an end to such things. Public women have their quarters on the north and west of the garden, and they try to attract the notice of the people in the garden by signs and gestures. This is a subject which ought to engage the attention of those who are now posing as the moral reformers of the people. Surely some thing ought to be done to put down this nuisance.

BANKURA DARPAN,
July 15th, 1893.

32. The *Bankura Darpan* of the 15th July says that the cattle detained in the pound within the town of Bankura are often kept without food. The attention of the authorities is drawn to the matter.

33. The *Bangavasi* of the 15th July has the following:—

BANGAVASI,
July 15th, 1893.

The question of village sanitation.

The measures which are considered by Government as best calculated to effect our improvement are not considered by us to be the best adapted for the purpose. But there is no help for it. Whether we wish it or no, we must go the way Government chooses for us. Some of us think this is the right road to improvement, but there are others who believe that it is this "floating with the stream;" that is taking from us our sense of nationality, and is daily paving the way to our decline and degeneracy. But this is a large question which may be eschewed for the present in favour of the one that more immediately concerns the people of this country, the question, namely, of finding funds for the prosecution of such schemes as are devised by Government for the purpose of promoting the people's welfare.

With our money Government is getting things done after its own heart. We should have nothing to say to all this if we had plenty of money in our hands—at least if all of us had enough to command two full meals a day. But have we got this? We shall say nothing on our own authority. Not a few eminent officials themselves say that the great majority of the Indians are too poor to procure two full meals a day. Is it proper, under these circumstances, to impose tax after tax on the people of this country?

We say all this because the imposition of a new tax is contemplated by Government. Bengal is not a healthy country, and a large number of deaths occur every year from cholera, fever and other diseases. This is a reproach to the Government of the country, for which it has occasionally to render an explanation to the British Parliament. But explanations will do no longer, and Government has now therefore bestirred itself a little in the matter of improving the sanitation of Bengal. Considering how costly it is to undertake the sanitation of even a small town, it should be easily seen what large sums of money will be required to promote the sanitation of the whole province of Bengal. But this must be done. But where will the money come from? There is no money in the treasury, as the Lieutenant-Governor himself says. The people therefore must find all this money. But it certainly behoves Government to consider where the people will get it from. This rumour of a new tax has fairly done us out of our wits. Considering the oppression that is committed on the poor villagers in connection with the small *chaukidari* tax, the imposition of a tax like the one proposed will surely oblige many to leave their homes. But whither can they go? The new tax will be imposed on the whole country.

Before deciding upon any new measure of taxation, Government, however, ought to have enquired how the health of the country has deteriorated and adopted remedial measures. According to the Sanitary Commissioner to the Government of Bengal, the present unhealthiness of the country is due to the silting up of rivers and khals and to the consequent obstruction to the drainage of towns and villages. But why were rivers and khals allowed to get silted up? Government has been all along levying tolls on navigable rivers and khals. And could not the proceeds of these tolls be applied to the maintenance of these communications in a navigable condition? If that had been done, no new tax would have been now necessary for the purpose. As for drainage, Government itself has obstructed the natural drainage of the country by constructing railways, roads, and embankments. Who should remove the sufferings of the people caused by Government's own want of foresight? In the name of fairness Government itself. There must, it seems, be an extension of railways in India for the extension of British trade; the railways cause obstruction to drainage and make the country unhealthy, and the poor Indians must find money for removing the obstruction. The proposal is really one much too deep for our comprehension.

As for the towns, it seems the municipal rates are not enough, and they must be supplemented by new taxation. We implore Government, with joined hands, not to saddle the starving people of Bengal with additional taxation. Rice, which formerly sold at one rupee a maund, is now selling at four times that price; all avenues to employment in the way of service are being daily closed up, and over and above this the people are seized with the disease of litigation. There are, indeed, a few well-to-do people in the country, but the great majority are steeped in poverty. If Government is really anxious to save the lives of the

people by promoting the country's sanitation in accordance with European ideas on the subject, let it devise other means for raising funds than those which are evidently in its contemplation. The people in the mufassal will be unable to bear the burden of additional taxation.

DACCA PRAKASH,
July 16th, 1893.

34. The *Dacca Prakash* of the 16th July refers to the proposal of Government to establish Union Committees, and writes as follows :—

Union Committees.

There can be no doubt that when these Committees come to be established a good many of the people who now live independently, because they are beyond the ken of Government, will have to become seekers after Government's favour. It is for this reason that the writer is not much in favour of the creation of these Committees, although he knows that their creation will greatly tend to the improvement of communications and sanitation in the villages. Be that as it may, it is clear that as Government wants to create these bodies, they will be created sooner or later. The writer's present duty therefore now is only to advise Government in such way that its action in this matter may not prove injurious to the country. When these Committees are created, the question of the funds required to work them will arise. Such funds may be raised by fresh taxation; but before levying any new tax, Government ought to see whether or not the proceeds of the existing taxes will be sufficient for the purpose. The people now pay the chaukidari tax for nothing, and the proceeds of that tax may be placed at the disposal of these Committees, the chaukidars being made to act as peons under them, and the percentage of the chaukidari tax now paid to panchayats being spent in paying a clerk for each Committee. Supposing each union to comprise in it a number of villages having ten chaukidars between them, and supposing each chaukidar to get Rs. 5 a month, the amount of the proceeds of the chaukidari tax that will be placed at its disposal will be Rs. 50. Out of this sum, Rs. 5, which is now paid to the panchayat, should be spent in maintaining a clerk for the union, whose duty it will be to collect the chaukidari tax and to do every other work that is now done by the panchayat. It will be thus seen that after the creation of Union Committees all necessity for the office of the panchayat will be gone. A good clerk can of course be had for Rs. 5 a month. Before the Chaukidari Act was passed, Government actually proposed to appoint tahsildars to collect the chaukidari tax, but the proposal was abandoned simply because it was thought that its adoption would hamper the work of the panchayat and increase the burdens of the people, who would in that case have had to find money for the large salaries which must have been required for trustworthy men. But the writer's proposal is free from these objections; for as the clerks will serve under the Union Committees they may be trusted to do their work properly even on small salaries.

The extent to which these Committees will be able to do their strictly rural duties will depend on the portion of the revenue from cattle-pounds, ferries, &c., which will be placed at their disposal by Government. But in order that they may do more expensive work, such as the excavation of tanks, &c., they should be empowered to borrow money from Government; and loans should be granted to them only when the necessity for the same has been fully made out. When the works for which these loans will be taken are done, the Committees should realise the amount of the loans in the form of taxes, assessing only those people to them who shall be benefited by these works, and ascertaining their respective shares in the assessment by the several degrees of the benefit accruing to them. As for any general tax not having reference to any particular scheme of improvement, its imposition will mean hardship and oppression for the people.

DACCA PRAKASH.

35. The same paper says that, since the introduction of the elective principle, the Dacca Municipality was never in such a deplorable condition as now. The streets of the

The Dacca Municipality.

town are now full of mud; the night-soil service goes on from 7 A.M. to 9 P.M.; the street sweepings lie in heaps such as were never before seen; never was smell in the town so offensive as at present. The income of the Municipality is Rs. 1,50,000, and there is no one to see that this sum is properly accounted for. The Chairman, who is chiefly responsible for the expenditure of the municipal money, had lived all his life in a small one-storied house, and has, on becoming Municipal Chairman and District Board Vice-Chairman, suddenly transferred

himself to very a large house, and he cannot therefore have the time required to descend from the height of his new habitation in order to render the accounts of the municipality. As for the Vice-Chairman, he has been rewarded by Government with a Rai Bahadurship for having brought the Municipality to its present deplorable condition, and it is therefore his duty to see that the municipality comes to a worse plight still.

36. A correspondent of the same paper thus writes about the Sherpur Municipality in the district of Mymensingh:—

Sherpur Municipality in the Mymensingh district.

One Gobinda Dayal Nag officiated on several occasions as clerk and tax-collector of the Sherpur Municipality, and always discharged his duties to the entire satisfaction of the authorities. About the latter part of April or the beginning of May last, the Chairman of the Municipality left for Calcutta, leaving the Vice-Chairman in charge, and when leaving Sherpur sent for Gobinda Babu and asked him to officiate for the permanent tax-collector, who was on sick leave. Gobinda Babu consented. But the Vice-Chairman, in concert with some designing men, tried to get somebody else appointed as officiating tax-collector. On the 22nd May last he convened a meeting of the Commissioners to consider the question of the officiating appointment, and had one Sridhar Bhattacharjee appointed to act for the tax-collector. Now under sections 46 and 61 of the Bengal Municipal Act all appointments to posts carrying salaries ranging from 1 to 49 rupees a month can be made only by the Chairman; and it is therefore clear that in appointing Sridhar Bhattacharjee to the post of tax-collector on Rs. 10 per month, the Commissioners exceeded their powers. The appointment was therefore invalid. On the Chairman's return to Sherpur, Gobinda Babu submitted a petition to him on the 9th June stating how unjustly he had been treated by the Commissioners. A municipal meeting was held a few days later, and the Commissioners, instead of considering Gobinda Babu's petition, simply confirmed their own irregular proceedings of the 22nd May. On the 23rd June another meeting was held to consider Gobinda Babu's petition, and the Vice-Chairman said that as the matter had already been decided it could not be re-opened without a written requisition signed by two-thirds of the Commissioners; so the application was rejected. Now, as Gobinda Babu had filed his application before the proceedings of the meeting of the 22nd May were confirmed, the question of his appointment cannot be considered to have been finally settled before his application was disposed of. Thus by confirming their Resolution of the 22nd May before disposing of Gobinda Babu's objection, the Commissioners acted irregularly and in a manner contrary to the intention of the Legislature.

The Municipal budget sanctions only Rs. 19 per month as salary of the tax-collector; but the Commissioners have resolved to appoint two men on Rs. 10 a month each for the discharge of the duties of the post. And where is the sum of one rupee in excess of the budget grant to come from?

37. The *Som Prakash* of the 17th July complains of the perfunctory and imperfect manner in which the streets in the native

Street conservancy in Calcutta.

quarter of the town are scavenged, and says that the nuisance becomes a positive danger to the public health in the rainy season, when the refuse matter left in the streets undergoes rapid decomposition and emits foul gases. The Calcutta Municipality seems to be all-attention to the cleanliness and sanitation of the European quarter of the town, though it is the native quarter which supplies the Corporation with the best part of its income.

38. The *Sulabh Dainik* of the 19th July fully approves of the following remarks of Dr. Gregg on rural sanitation:—

Rural sanitation.

"Rural sanitation is unknown in these provinces. No attention whatever is paid to conservancy or water-supply, and stagnant ponds are allowed to exhale miasma everywhere. The people are cleanly enough as regards their persons and the interior of their houses, but the surroundings of their villages are often appallingly filthy. This has been and continues to be pointed out to them as the cause of their unhealthiness, but it seems to be of no use talking. * * * * Wells are dug for them and tanks are excavated, but they will not set them apart for special purposes, and obstinately use the water of the same tank for washing their persons and bathing their bodies, and washing their clothes and bathing and watering their cattle and cleaning their utensils and for drinking and culinary purposes. So long as

Dacca Prakash,
July 16th, 1893.

SOM PRAKASH,
July 17th, 1893.

SULABH DAINIK,
July 19th, 1893.

this utter disregard continues there must be a large amount of sickness, disease, and death in our villages. Doubtless an improvement in this as in other respects will take place with the spread and advancement of education, but until then no real reform can, I am afraid, be effected unless the panchayat or village headmen are vested with authority to prosecute residents for non-compliance with sanitary regulations. It is manifestly beyond the powers of District or Local Boards to carry such measures into execution."

(g)—*Railways and communications, including canals and irrigation.*

BURDWAN SANJIVANI,
July 11th, 1893.

39. The *Burdwan Sanjivani* of the 11th July has the following:—

Repair of roads in the Burdwan district.

While repairing roads in the district of Burdwan at this time of the year, the contractors first spread *kankar*, *jhama* and other things on the roads, and as the roller is not used until the process of spreading has been completed, the ruggedness of the roads during this stage of the repair causes very great inconvenience to the people who have to use them. It is therefore desirable that the contractors should either use the roller simultaneously with the spreading of material, or take up half the width of the roads for repair at a time. The writer will be glad if the District Engineer looks to the point.

SANJIVANI,
July 15th, 1893.

40. The *Sanjivani* of the 15th July says that most of the cultivable lands

Canals wanted in the Diamond Harbour sub-division.

within the jurisdiction of the Bankipur, Kulpi, and Diamond Harbour thanas, in the 24-Parganas district, are under water, the water standing so high as two or three cubits in some places. Unless all this water is soon drained away there will be no cultivation in these places this year. The Deputy Magistrate of Diamond Harbour is trying to let out the water by cutting canals. Canals are needed in Sangrampur, Bendal, and Tangra. A canal in Tangra alone will drain more than five thousand bighas. The cultivators submitted a petition to the Engineer in charge of embankments, but he is not willing to give his consent to the cutting of canals. A telegram was therefore sent to the Bengal Government. And that Government, it is now said, will give its permission to the cutting of canals if the raiyats can make a deposit of Rs. 1,000. But it is not possible for these poor cultivators to raise so much money in such a time of distress. And if the raiyats fail to raise this amount, must they perish?

(h)—*General.*

SAHACHAR.
July 12th, 1893.

41. The *Sahachar* of the 12th July says that the price of gold has fallen

The European officials in the currency settlement.

two rupees in consequence of the recent currency legislation, and the poddars of Bara Bazar in Calcutta have lost heavily. As for the loss from a further depreciation of silver, it will, as some one has calculated it, amount to the heavy sum of 113 crores of rupees. But the European officials are not yet satisfied, and they are trying to secure a more favourable rate for their English remittances. It is hoped that Lord Lansdowne will not go further in meeting the wishes of these officials.

SULABH DAINIK,
July 13th, 1893.

42. The *Sulabh-Dainik* of the 13th July has the following:—

A Secretariat advertisement in the *Statesman* newspaper.

The *Statesman* newspaper of the 7th July contained an advertisement to the effect that an assistant on Rs. 100 per month was required for the Legislative Department of the Bengal Secretariat, and that intending candidates should bring their applications personally to the Registrar of the Department. Babu Siva Das Bandyopadhyaya, B.A., accordingly came to the Secretariat in person, but found the notice "Natives need not apply" put up on the door of the Registrar's room. Now the question is, why was not this reservation made in the advertisement which was published in the *Statesman*? Perhaps they lacked courage to publish an advertisement in that invidious form. It is quite possible that a man had been already selected for the post, and the notice in the *Statesman* was only meant to satisfy Government. The ways of the Sahibs are taking the writer by surprise every day. Why indulge in double dealing of this sort and thereby put people to trouble? Well, Sahibs, your gentlemanliness and love of justice are well known to us; but it is perhaps wise of us to hold our tongue.

43. The *Kasipur Nivasi* of the 15th July says that as the postal peons in the Barisal and Faridpur districts do not now

KASIPUR NIVASI,
July 15th, 1893.

A postal complaint. receive boat-hire as before in the rainy season they make delay in the delivery of letters. Thus letters relating to law suits and business matters are also delivered late. The Postal Department has a large income, and yet it does not look to the interests of the public. The authorities ought to enquire into this matter.

44. The *Sanjivani* of the 15th July observes that the story of the oppression related in the affidavit made in the High Court by Lalit Mohan Sarkar, a Muktear of Babu Raghunath Mahapatra of Balasore, is perfectly harrowing. It was oppression committed within British territory and in the presence of an English Magistrate. How long will the Government allow Raghunath and his Mukhtear Lalit Mohan to be kept prisoners at Chander-nagore?

SANJIVANI,
July 15th, 1893.

45. The same paper condemns the proposal which has been now made for curtailing the *bhatta* of all peons and chaprasis who go up to the Simla hills with the Government officers. The allowances of clerks have been already reduced, and the peons' allowances will be now retrenched, and still the visit to the hills will not be discontinued, nor will the allowances of the European officials be cut down. But considering that these visits to the hills are only an official luxury, and are not required to be made for the purposes of a better administration of the country, the expenditure incurred on their account ought to be paid by the officials from their own pockets.

SANJIVANI.

46. The same paper has no doubt that the proposal to reduce the pensionable term of service of Government servants from thirty to twenty-five years has been made for the special benefit of the Europeans in the public service and not out of pity for the native servants whose health breaks down under the hard labour to which they are subjected. In its operation, however, the proposed rule will benefit European and native servants alike. But it is the tax-payer who will have to suffer, for the rule will require much larger sums of money to be spent on pensions than has hitherto been the case.

SANJIVANI.

47. The *Chinsura Vartabaha* of the 16th July taxes Government for not taking steps to put down drunkenness among the people. The country is under an immense debt of obligation to its English rulers. These rulers have adopted measures to protect their subjects from all kinds of evil and oppression. They have passed the Consent Act simply because one or two deaths occurred from immature co-habitation. They have passed the Arms Act in order that the people may not possess a free use of arms and thereby come to harm. Thus all their acts are characterised by a desire to keep their subjects out of harm's way. But they are utterly indifferent in the matter of putting down drunkenness among their people. Drinking of liquor is prohibited in the Hindu sastras, and a law prohibiting the practice will not therefore clash against the Hindu religion. But Government which has interfered with the Hindu religion by passing the Consent Act will not pass any law prohibiting the drinking of liquor, although such a law would be in perfect accordance with the precept of that religion. Will not a law like this remove a much greater and wider evil than that against which the Consent Act was directed? But no, Government sees the devastation caused by drink, but will do nothing to check the evil. Government makes a large revenue out of the sale of liquor, and it is unwilling to sacrifice revenue in order to promote the welfare of its subjects. This is probably the secret of its inaction in the matter.

CHINSURA
VARTAVAHA,
July 16th, 1893.

48. The same paper refers to the oppressions of Mr. Berkeley, who is in charge of the indigo factory of Matipur over the raiyats of Banarpur, a village forming part of the zamindari of Paramesvara Narayan Mutta, of Muzaffarpur, and makes the following remarks:—

CHINSURA
VARTAVAHA.

Indigo oppression in the district of Tirhut. The zamindar has leased the village of Banarpur in perpetuity to Mr. Berkeley, who, on taking possession of it, ordered the villagers to quit their homesteads in order that he might sow indigo in the vacated lands. Those who

have not complied with the order have been grossly ill-treated by the planter's men, and ultimately forced to leave the village. One Mr. Ram Pratap Ray who refused to quit was grossly oppressed, insulted, and ultimately driven from his lands. Some of the raiyats received bodily injuries in affrays with the planter's men, and had to remain in hospital. They addressed a petition to the Magistrate of Tirhut; but as the Magistrate is a particular friend of the planter, the petition was rejected. Good administration becomes impossible when responsible officers allow private friendship to override their sense of duty. Is this, then, the political morality of Englishmen? Is this the sort of political life which General Chesney boasts? Will Government now look to the interests of the raiyats and save them from the oppressions of the planters?

III—LEGISLATIVE.

SANJIVANI,
July 15th, 1893.

49. The *Sanjivani* of the 15th July will be glad to see Mr. W. C. Bonerji elected as the representative of the Bengal Council in the Legislative Council of the Viceroy.

V—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

CHARUVARTA,
July 10th, 1893.

50. The *Charuvarta* of the 10th July says that excessive rainfall has flooded the greater part of Bangaon in the Mymensingh district. The *aus* crop has been almost totally submerged, and no sowing can be commenced. If the water is not soon drained off, Bangaon will have to suffer from at least a partial failure of the crops.

BURDWAN SANJIVANI,
July 11th, 1893.

51. The *Burdwan Sanjivani* of the 11th July has the following:—
The time for commencing agricultural operations is come. But as most of the agriculturists in the district of Burdwan have exhausted their stores of paddy, they do not know how they will maintain themselves during the time they will be engaged in tillage operations. Up to this time they have maintained themselves by hiring out their labour, but this source of their income will be stopped directly they go to work in their fields. In other years they used to live at this time of the year on paddy lent to them by mahajans; but the crops having failed during the last two years many of the agriculturists could not repay the loans which they had taken from the latter, and they are not therefore likely to get loans of paddy this year. These men formerly used to store up paddy for their own use, but now-a-days they sell all their paddy because they want money for their altered and more expensive habits of life. They will not be able to get any money loan, and even if they get it, it will be saddled with such a high rate of interest that they will never be able to repay it. These men will therefore be greatly benefited if after enquiring into their condition Government grants them loans of money without interest.

BANGANIVASI,
July 14th, 1893.

52. A correspondent of the *Banganivasi* of the 14th July says that owing to want of rainfall there has been a complete failure of the *aus* crop and not even a saving of the *aman* in the Kamrup district in Assam. The scarcity which has appeared in the district within the last month will no doubt, under these circumstances, assume very serious proportions in the months of *Assin* and *Kartik*. At present the coarsest rice is selling at four rupees per maund, and even at this price it is not easily available in the interior of the district. From five to seven hundred people are daily roving about from place to place in quest of food, and are hardly getting even one meal a day. It is impossible to describe the agonies of the people from starvation. The Kamrup people must perish if in these straits Government refuses to come to their relief; and thefts and dacoities will certainly increase in the district. The other day about 700 men assembled about the house of a well-to-do villager and were about to plunder his granary, when the owner dissuaded them by the humblest entreaties and by paying them rupees twenty on the spot. Some more incidents like the above have occurred.

The Local Board, which spends money in various ways, is taking no notice of the present condition of the people.

53. The *Bangavasi* of the 15th July publishes the following crop reports:—

Crop reports.

(1) All the crops in Gauhati in the Kamrup district in Assam have been destroyed either by drought or by heavy rainfall.

(2) Excessive rainfall has been damaging the *aus* crop in Binauti in the Tippera district. Domestic animals are starving for want of fodder. People are feeling the pinch of scarcity.

(3) The fields being submerged on account of excessive rainfall, the sowing of the *aman* crop in Gaibandha within the jurisdiction of the Durgapur thana in the Rangpur district has not yet commenced. The raiyats have this year suffered great loss in the jute crop. The *aus* crop, too, is in a bad condition.

(4) There is much scarcity in Gohalthor within the jurisdiction of the Garbeta thana in the Midnapore district. Low-caste people like the Bauris and the Sonthals, are living solely on leaves of trees, &c.

(5) Owing to incessant rainfall during the whole of last month, the low lands in Hilora within the jurisdiction of the Jangipur sub-division of the Murshidabad district were not cultivated; and now the floods are going to destroy everything. There is little prospect of any crops this year.

54. The *Bankura Darpan* of the 15th July says that a large number of deeds are being daily registered at Bankura. This is owing to the prevalence of scarcity in the district, which is compelling people to raise money in a variety of ways, the sale of lands being one.

55. The same paper says that this year a very small sum of money has been granted as tuccavi and agricultural loans in the district of Bankura. These loans amount only from 16 to 17 thousand rupees, a sum which must be admitted to be very inadequate in this year of scarcity.

56. The *Chinsura Vartavaha* of the 16th July says that excessive rainfall has done great damage to jute and sugarcane in the Hooghly district, while the flood in the fields is hindering the sowing of paddy.

BANGAVASI,
July 15th, 1893.

BANKURA DARPAN,
July 15th, 1893.

BANKURA DARPAN.

CHINSURA
VARTAVAHA,
July 16th, 1893.

VI.—MISCELLANEOUS.

57. The *Sahachar* of the 12th July says that the Indian subjects of the Maharani are rejoicing at the news of the Royal marriage. Every one of them will be glad to learn that a body of Indian cavalry rode in front of the carriage in which the Queen-Empress drove to the church. The Queen loves her Indian subjects dearly. Her Indian servants are dear to her and accompany her everywhere. Indian soldiers taking the place of her own body-guard is really a token of Her Majesty's love for her Indian subjects.

58. The *Hitavadi* of the 13th July refers to Mr. Justice Prinsep's judgment in the case of Murray the planter, and makes the following remarks:—

Stories of oppression committed by the planters on coolies in the tea-gardens are often published in the columns of the native press, but the officials of Government do not attach much importance to them, thinking them to be exaggerations proceeding from malice. When the cooly law was before the Viceregal Council, the native press took exception to many of its provisions, but the Members of the Council rejected the criticisms as groundless and passed the measure. But Mr. Justice Prinsep's remarks in the course of his judgment in Murray's case, now show that the view of cooly oppression in the tea-gardens, taken by the native press, is correct. Will Government now pay heed to what is stated in Mr. Justice Prinsep's judgment and act accordingly?

59. The *Sulabh Dainik* of the 14th July says that it had been expected that Her Majesty would signalise the marriage of her grandson, the future Emperor of India, by causing some good acts to be done in India. But nothing of that sort has been done, and Her Majesty has only thanked her

SAHACHAR,
July 12th, 1893.

HITAVADI,
July 13th, 1893.

SULABH DAINIK,
July 14th, 1893.

subjects for their outburst of loyalty on the occasion. The people of Bengal, however, are raising subscriptions to make a wedding gift to the newly married couple. India has vast wealth, and is in fact a veritable mine of gold, and the Indian Babus, therefore, spend money on any and every occasion. The writer is not opposed to the proposal of a gift to the Royal couple, but he must point out the difference between the social customs of England and India. Her Majesty is apparently content with merely thanking her Indian subjects, but the people of India cannot be satisfied without making a solid gift worth lakhs of rupees to her grandson and his bride.

SUDHAKAR,
July 14th, 1893.

60. The *Sudhakar* of the 14th July writes as follows:—

The cow-slaughter question. The Mussulman religion imperatively enjoins the offering of animal sacrifices; but it is not singular in this respect. The Jew and the Christian also are required by their respective religions to offer animal sacrifices. They, however, do not care to perform this religious duty, and it is the Mussulman alone who is now found to obey this injunction of his religion. The animals that can be offered in sacrifice are the camel, the cow, the goat, the *domba* (large-tailed sheep) and the sheep, and the animal chosen for sacrifice in any particular country is the one which is most abundant there. Thus, camels and *dombas* are offered in sacrifice in Arabia and goats in Central Asia. In India, cows are more abundant than either camels or goats, and cows are therefore chosen for sacrificial purposes in this country. There are not goats and sheep enough in this country to fully meet sacrificial requirements. It is also more economical in this country to offer cows in sacrifice than to offer either sheep or goats. One goat, one sheep or one *domba* can serve as a sacrifice for one person only, but one cow or one camel will serve as a sacrifice for not less than seven persons. But while seven goats will cost Rs. 14, taking the price of each goat to be Rs. 2, and seven sheep Rs. 21, taking the price of each sheep to be Rs. 3, one cow, which will be equivalent to seven of either of these animals for sacrificial purposes, will cost only 8 or 10 rupees.

Cow-slaughter is not a new thing in India. For nearly the last seven hundred years the Mussulmans have been offering cows in sacrifice in this country. It would be unreasonable to expect that simply because the Hindus regard the cow as an object of worship the Mussulmans too should do so, and abstain from eating its flesh. A society for the prevention of cow-slaughter has now been established in this country, and several political *sannyasis* have appeared on the scene. These heroic men have set to work with the object of saving the bovine race in India from slaughter. Sriman Swami is the chief among them. But a *sannyasi* in *gerua* (saffron) garb, named Alaram Swami, is hardly less powerful for mischief than Sriman. By their oratorical flourishes and pompous and sonorous phraseologies, these men are exciting the Hindus against cow-slaughter. The Society for the Prevention of Cow-slaughter at Nagpur is trying to have cow-slaughter stopped by legislative enactment, and it hardly requires pointing out that that is Sriman Swami's object too. The day on which the Society for the Prevention of Cow-slaughter was established, and one or two political *sannyasis* appeared on the scene, the present collision between the Hindu and the Mussulman commenced. Cow-slaughter has passed unchallenged in India up to this time. Why then is there so much quarrelling and fighting over it now? The Society for the Prevention of Cow-slaughter, the *Pinjrapole*, and the political *Sannyasis*, these three have proved a great evil in their combination. Not only the Jains, who regard all destruction of life as sinful, but also the flesh-eating Hindus, are now agitating energetically against cow-slaughter.

It is the Hindus who are now found to have been clearly guilty in the Rangoon affair. How could the Hindus apply to the authorities for the prevention of cow-slaughter at a place where the Mussulmans had been offering up cows in sacrifice for 35 years? Surely it was malice, pure and simple, that led them to do it. In Rangoon, the Mussulmans gave no provocation whatever to the Hindus; it was the Hindus who picked a quarrel. And the partiality which the Hindu and Sikh police force showed for their co-religionists fanned the smouldering embers of animosity into a flame. The Mussulmans of Rangoon were endangered at every step by the unfair conduct of their short-sighted Magistrate. If the Magistrate had been less partial to them, the Hindus, with Bhagaban Das at their head, would not have grown so bold; the Hindu *lathials* and Brajavasi roughs would not have been able to maltreat the Mussulmans

and 15 or 16 Mussulmans would not have been shot down by the police. By erecting a Hindu temple in a quarter inherited by Mussulmans, Bhagaban Das deliberately planted a poison tree, and that tree has now produced the fruit it was intended to bear.

If the correspondents of the *Englishman* and the *Muhammadian Observer* are to be believed, it is the Hindus who are fully responsible for the Rangoon disturbances. It was only when oppression became unbearable that the Mussulmans became furious and attacked the Hindus. The Magistrate of Rangoon acted very unjustly. No man with a heart can approve of his action. Does not the attempt of the Hindus to prevent cow-slaughter in a place where cow-slaughter has taken place for thirty years, and the erection of a Hindu temple in a Mussulman quarter, prove malice in the Hindus of Rangoon?

It is said that the Hindus of Azamgarh had been plotting for four months previously to oppose the Mussulmans in their cow-sacrifice. Here, too, the Hindus were the aggressors. And who shall say that they were not aggressors at other places also? Who shall deny, after this, that the Society for the Prevention of Cow-slaughter, and the stirring speeches of the political *Sannyasis*, are the real cause of all these disturbances? It is clear that these occurrences are due indirectly if not directly to the influence of that Society and of those *Sannyasis*. There can be no doubt, too, that this fire is gradually spreading. Even in Bengal the speeches of the *sannyasis* have taken effect. Witness the letter against cow-slaughter published by that leader of Hindu revivalists, the *Bangavasi*. (See Report of Native Paper for week ending 15th July 1893, paragraph 7). The reader will see from that letter how the disease is becoming epidemic. Just mark how the writer of that letter, Manindra Chandra Raya Chaudhuri, is exciting the Hindus against the Mussulmans. Manindra Chandra has himself made a display of his power by issuing a notice prohibiting cow-slaughter near a *musjid*, and he is now publicly calling upon his brother zamindars in a newspaper manifesto to follow his example. It is a serious thing, this appeal to the zamindars in the name of their religion, to stop the religious practices of the Mussulmans. What audacity this, what impudence! We ask Babu Manindra Chandra whether the Government has conferred upon him, or upon bigots like him, the right of prohibiting cow-sacrifice by issuing such a notice as he has published. To the Hindu the cow is an object of worship, but to the Mussulman it is only a beast, and nothing more. If the slaughter of the cow is intolerable to the Hindu, is not the Hindus' worship of grotesque images of clay equally intolerable to the Mussulman who owns no God but the one formless and Almighty God to whom such image worship is an insult? And will Mussulman zamindars be wrong if they abolish such image-worship from their zamindaris?

We ask Babu Manindra Chandra to consider what his fate would have been if he had ventured to issue such a manifesto to the Mussalmans of the Punjab and the North-Western Provinces, instead of the meek and feeble Mussalmans of Bengal.

We warn Government, and we also humbly beseech our Hindu brethren to extinguish this dreadful fire. So long as there shall be a single Mussalman in India, so long cow-sacrifice will most certainly take place in this country, and not all the efforts of the Hindus to prevent it will avail anything.

It is a matter of regret that the Hindu newspapers are laying the blame for the disturbances at Rangoon, Azamgarh, and Bareilly at the door of the Mussalmans. Is it not extremely unjust to hold the Mussalmans responsible for those disturbances if they have only sacrificed cows at places where they have always offered such sacrifice? We will never defend the Mussalmans if they try to sacrifice cows near Hindu temples or under the eyes of the Hindus, and with the object of wounding Hindu feeling; we will, on the contrary, ourselves ask the authorities to punish them. In the Rangoon disturbances the Hindu *lathials*, the *Brajavasis*, the Hindu police, and the Sikh force perpetrated many wrongs in their mad fury against the Mussalmans. We request the Viceroy as well as the Chief Commissioner of Burma to appoint a Special Commission to enquire into the real causes of these disturbances, and to punish the party which will be found really guilty. We have every hope that the just English Government will show respect for justice.

We also request the leaders of the National Muhammadan Association of Calcutta, and the Muhammadan Literary Society, to ask Government to provide a remedy for this evil. Where is the good of these Associations at all existing, if they remain indifferent in matters so serious as this?

But it is not the causes of the Rangoon disturbances alone that should be enquired into, the causes of similar disturbances at all other places in India should be also investigated, or the evil will become more and more serious.

We do not say that the Mussalmans are wholly blameless in these cases of riot. A few violent Mussalmans may have maltreated the Hindus, and these men ought to be punished. But in the cases in question, the ardour and ill-feeling of the Hindus exceeded all bounds. The really guilty are those who have unjustly provoked their antagonists.

BANGAVASI,
July 15th, 1893.

61. The *Bangavasi* of the 15th July makes the following observations on the Zanana Mission case just tried in Burdwan:—A perusal of the papers of this case will clearly show what outrage has been offered to Hindu society by the Christian Missionaries. The Christian Judge, the Christian Magistrate, and even the Editors of Christian newspapers have expressed their dissatisfaction with the disgraceful conduct of the Missionaries in connection with this case. The Christian Editor of the *Indian Daily News* apprehends serious injury to Zanana Mission work from the occurrence of the riot which was caused by the conduct of the Missionaries. What shall we, the oppressed Hindus, say after this?

But who is responsible for the insult and outrages thus offered to Hindu society? Who are the Santers and the Melvaneys. They are not of this country. They would have received no encouragement from the people of this country if Hindu society had given them no encouragement. We are in a manner courting all these scandals for ourselves, we are forcing the inmates of our zanana to make the acquaintance of the Christian Missionaries. We are eagerly inviting these Missionaries into our zananas, and are, as it were, nursing in that way a deadly serpent with milk and choice food. And who, but ourselves, shall receive its deadly bite?

It is all our own fault. What can the Missionaries do to us, if we do not give them encouragement, do not allow them to come anywhere near the zanana, and do not speak with them? Not only do we not do this, but we do the very opposite of this; and when under the influence of their evil-teaching, the Hindu woman brings disgrace on her family, we content ourselves with blaming the Missionaries. Fie upon us!

BANKURA DARPAN,
July 15th, 1893.

62. The *Bankura Darpan* of the 15th July says that a zanana hospital has been for a long time established in Bankura, and a lady doctor is in charge of it. She has a large practice, but how is it that no *pardanashin* woman has up to this time taken admission in the hospital?

SULABH DAINIK,
July 15th, 1893.

63. The *Sulabh Dainik* of the 15th July has the following:—
Leaving out of consideration the other provinces in British India, the case of Bengal alone is sufficient to cause the utmost anxiety. It is true that under English rule there is an external glitter in and about Bengal, but its internal condition has become deplorable in the extreme. The people are daily becoming more and more immoral and irreligious, and most of them are without any means of subsistence. Not to speak of remote and jungle tracts, even towns and villages once famed for their healthiness have now become extremely unhealthy. Large numbers of people are dying of cholera, malaria, and many other diseases. Whole tracts of country which were once prosperous and beautiful have now been reduced to a pitiable condition. It looks as if those places have been denuded of their population, and the few widows, beggars, and invalids who still linger and pass their miserable days in these once smiling and populous localities, are a standing proof of the poverty and destitution that have come over the land. The people are dying of starvation, are being carried off by cholera and malaria, the sick are dying for want of medical treatment, and yet Government does not seem sufficiently anxious to adopt remedial measures. What sort of statemanship is this for a civilised Government? We do not understand it at all. Is it because Englishmen have taken possession of dominions

The state of the country under English rule.

too vast for efficient administration that the people are condemned to such misery? But is it not the duty of a paternal Government to attend more to the welfare of its subjects than to the extent of its territorial possessions?

64. The *Dacca Parkash* of the 16th July asks why all the European gentlemen in Dacca do not attend Mr. Luttman-Johnson's evening parties.

DACCA PRAKASH,
July 16th, 1893.

65. The *Dacca Gazette* of the 17th July has the following:—

DACCA GAZETTE,
July 17th, 1893.

The cow-slaughter question.

The Hindus and Mussalmans have been living together in this country for a long time, but why have riots between these two peoples become so frequent of late? It is not unfrequently seen that the Hindu joins in the Mussalman's religious and social rites and festivities, and the Mussalman reciprocates the Hindu's civilities. Why then are riots and disturbances between them so often heard of now? It is necessary that the cause of such disturbances should be soon ascertained, otherwise the matter will gradually assume a more serious aspect, and great harm will come to both sections of the people.

The evil can be, no doubt, remedied in a great measure by the authorities acting carefully in the matter. The principal causes of the quarrel between Hindus and Mussalmans is the slaughter of cows by the latter. The cow being looked upon by the Hindus as a goddess, his religious feelings are naturally wounded to see it slaughtered before his eyes. On the other hand, the slaughter of cows being permitted by the Muhammadan religion at certain festivals, no one has the right to prevent the Mussalman from practising the rite. Under these circumstances, the quarrel between the two peoples cannot be easily made up. Indeed, these quarrels will not cease if each does not pay due regard to the religious feelings of the other. A mediator is therefore needed. But who is to be the mediator? One naturally looks to Government to be such a mediator. These quarrels can never happen if Government acts with justice and firmness. But unfortunately the authorities themselves, by their unjust and inconsiderate action, often provide occasion for such quarrels. What the authorities seem very often to forget is that no unjust claims or demands made by any section of the people in the name of religion ought to be conceded or granted. No objection made by the Hindus to the slaughtering of cows by Mussalmans should be heeded; and Mussalmans should not on the other hand be allowed to slaughter cows in public places or before the eyes of the Hindus. It is a matter of regret, however, that most of the officials seem to like these breaches between the Hindus and Mussalmans, and want to estrange their feelings from each other. These officials seem scarcely to take note who will be the greatest loser under these circumstances. They do not see that it is the Government which will have to sustain the greatest loss if these quarrels are allowed to go on increasing. The British Empire in India is based on the loyalty of its people, both Hindu and Mussalman. No brute force can save the empire from falling into a state of the most horrible anarchy if either the Hindus or the Mussalmans become discontented with British rule. The handful of English soldiers in this country will in that case be washed away in the torrents of blood which will be set aflowing by the indiscriminate slaughter of Hindus and Mussalmans by each other's hands. It is therefore clear that quarrels between Hindus and Mussalmans are not conducive to the permanence of British rule. But that Empire will be based on a solid foundation if the Hindus and Mussalman are united in bonds of love and friendship; and both these peoples will enjoy peace and happiness under such a rule. It is, no doubt, unfortunate for India that her rulers do not see this.

66. The *Dainik-o-Samachar Chandrika* of the 19th July has the following:—

DAINIK-O-SAMACHAR
CHANDRIKA,
July 19th, 1893.

The *Englishman* on the Civil Service question.

As at the time of the Ilbert Bill controversy and the Jury agitation, the *Englishman* is trying to get up an anti-native party to oppose the proposal of holding the Civil Service Examination simultaneously in England and India. He has already managed to secure one or two correspondents to write on the subject. Aye, as at the time of the Ilbert Bill controversy, imaginary native correspondents will not perhaps be wanting on the present occasion too. An Englishman writing in that paper on this subject asks all Englishmen, Scotchmen and Irishmen, in India, and all Anglo-Indian Associations, to get up a

protest against Mr. Paul's resolution, for, according to him, giving effect to that resolution will lead to an enlarged appointment of natives in the Civil Service, and that will mean ruin to India and the Anglo-Indians. This Englishman wants to make out that the appointment of natives as District Magistrates and District Superintendents of Police will mean the ruin of British rule in India. But natives have, as a matter of fact, been appointed to such posts, and yet no disaster of the kind predicted by the Englishman has arisen. The writer in the *Englishman* should also do well to note that the Provincial Service too will gradually lead to an increased appointment of natives as Magistrates. The fact is that, as some rights have already been conferred on the natives, they must be entrusted with larger rights as time passes on, and this even if no Civil Service Examination is held in India.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 20th, 1893.

67. The *Dainik-o-Samachar Chandrika* of the 20th July has the following:—

The Zanana Mission.

The *Indian Daily News* thinks that the Burdwan Missionary case will bring the Hindus to their senses, and that henceforward they will be careful not to admit the she Missionaries, the zanana *jujus* (bugbears) into their houses; and this is a perfectly fair and natural supposition. But such occurrences have taken place before this at many places, and once at Burdwan itself; and yet these zanana bugbears are being allowed free access to Hindu households.

The he-Babus want to make she-Babus of their daughters and sisters, and to have them equipped in reading, writing, and knitting. The zanana bugbears fulfil this desire of theirs in some cases absolutely free of charge, and in others for nominal charges; and that is why all the foolish and shortsighted Hindu youths, and even unwise elderly Hindus in the towns, welcome the zanana bugbears into their houses. But it is like cutting a *khal* for bringing flood-water into one's house: it is like showing to the tiger from the forest the baby at the breast, and inviting the animal into the child's bed-room; it is like taking the robber into the store-room and showing him a box of jewels. With anything like worth in them, the Bengali Babus would not be so wretched.

It is because the Christian Editor of the *Indian Daily News* has been grieved at the conduct of the Missionaries that he has blamed them rather than the Hindus. But we see that the Hindus are more to blame than the Missionaries.

The Missionaries think that to baptize a person is to do him the greatest service on earth. And they seek to attain this end by fair means and foul.

It is the business of the Missionaries to convert people to Christianity. The ladies of the Zanana Mission are paid for converting Hindu women to Christianity. Instruction in reading and knitting is therefore, with them, a secondary object. Their chief object is the propagation of Christianity.

In the Zanana Mission are found both English and native women. The former cannot do without the help of the latter, their native *collaborateurs*. You cannot catch either elephant or deer without employing decoy-ducks.

The lady Missionaries may protest again and again that they will not teach Christianity. It will be foolish to believe their protest when their chief business is to propagate Christianity. If a man hurts his own foot with an axe, it is wrong to lay the blame for his death at the door of the smith who forged the axe.

If the he-Babus of Bengal had any worth whatever, the Zanana Mission would have ceased to exist after this Burdwan affair. It is because the English Editor of the *Indian Daily News* is himself a man of worth that he takes the he-Babus too to be men of the same stamp, and fears that after this Burdwan affair the Zanana Mission may cease to exist.

But we know the he-Babus in both towns and villages, the whole body of educated Bengalis in fact, extremely well, and we therefore think as the *Indian Daily News* does not.

68. The same paper has the following:—

The cow-slaughter question

The cow is to the Hindu an object of greater veneration than his mother. When he sees the cow suffer, his heart breaks within him, he feels his senses subsiding about him, and he becomes frantic.

Beef is eaten by the Christians and Mussalmans. The Indian Mussalmans have even made cow-slaughter a religious duty. In no other Mussalman country in the world has cow-slaughter been made such an imperative religious duty as it

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has been in India. The Mussalmans in other countries offer sheep and goats in sacrifice. But the Indian Mussalmans have, it is to be suspected from malicious motives, begun to sacrifice the cow, which is to the Hindu an object of worship. The practice is not a new one; it dates from the time of the Moghal Emperors. It was probably the anti-Hindu Aurangzebe who imparted a stimulus to the practice.

Many Mussalmans admit that a Mussalman can be true to his religion without sacrificing cows. That cow-slaughter is not an indispensable requirement of the Mussalman religion also appears from the fact that the Mussalmans of Turkey, Arabia, and Persia can perform all their religious practices and ceremonies without killing cows.

But we do not want the Mussalmans to give up an old prejudice, nor do we ask the officials to prohibit cow-slaughter. What we ask is that cow-slaughter be so conducted as not to wound the feelings of either Hindus or Sikhs.

We do not also think that the Empire cannot be maintained without giving beef to the English soldiers. It is certain that mutton and goat's flesh will be quite as good food as beef; and yet we do not ask Government to put a stop to cow-slaughter in the cantonments. We know full well that we shall never be able to make beef-eaters stop cow-killing.

But it should be very easy to rule that, on the occasion of festivals, Mussalmans should not kill cows within Hindu quarters, but should kill them quietly in places unfrequented by Hindus. Let the Mussalmans kill cows in this way, and the Hindus will not object. The Hindus know that India is now under the rule of a Christian people, and that in India the Mussalmans are in better grace with the authorities than themselves.

Disturbances may be avoided by a greater amount of caution on the part of the Christians and Mussalmans. Let them not go to Hindu quarters to purchase cows, and let them not carry purchased cows in triumph through quarters inhabited by Hindus.

We cannot persuade ourselves to believe that the disturbances at Patna and Azamgarh were not owing to defiant arrogance on the one side and frenzy on the other? The sight of cows defiantly led to slaughter before their very eyes by men not unconscious of their official character and connection made the Hindus frantic. And hence the disturbances.

But the beef eating English officials and Mussalman editors think that the Hindus have established the Society for the Prevention of Cow-slaughter in pure malice against Christians and Mussalmans.

The officials think that the Hindus must be checked, or political disturbances will break out. The English officials find a political significance in everything they see. They are therefore more incensed against the Hindus than against the Mussalmans, as is proved by the official action in connection with the disturbances at Patna and Azamgarh. The High Courts of Bengal and the North-Western Provinces have also lent their countenance to this political reading of the case. The decisions of both these Courts show a want of impartiality. We see that the English Judges of these two High Courts are determined, like the Government and its officials, to put down the Hindus—to dissuade them from the efforts they are making to prevent cow-slaughter.

We shall be glad if the disturbances in connection with cow-slaughter are diminished by such decisions. But our respect for truth compels us to say that decisions of Courts not passed in a spirit of impartiality serve only to increase the evil which decisions of Courts ought to be able to check.

69. The same paper has the following:—

Missionary doings among Hindus.

Englishmen! Providence has now made you the sovereign and paramount power in this country.

All India moves, and trembles at your nod. You are gods in this land of the Hindus. However numerous may be your defects and shortcomings, however limited may be your fitness as rulers of the Hindus, you are their sole and supreme rulers, and you deserve to be worshipped by them as so many gods. Seeing that you are our earthly providence, it is your bounden duty to listen to our prayer and grant it, however unreasonable our prayer may appear to you.

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King of kings! We are an extremely poor and helpless people, whom the tyranny of an adverse fate has made objects of pity. In your estimation nothing that is of this country is good. There is malaria in the country, the habits of the people are negligent and slothful, they are afflicted with enlarged spleens, they are *jungly* in manners, they are, in short, odd and queer creatures, altogether a different order of being. You think that there is no science in our science, no philosophy in our philosophy, no learning in our learning, and no beauty in our literature; that our medicine is so much quackery, our shastras are a mass of superstition, and our religion is an outcome of error, and that we are a semi-civilised people; that in short everything Indian is half good and half bad. It is for this that in your mercy you are always labouring to civilise us. Our education, our food and clothing, our means of earning or living are all in your hands. We are not sorry for it. There is no help for it. The poor man's wish is not crowned with fruition; he simply wishes in his mind, and in his mind his wish melts away.

But why do we suffer ills which in your mercy it is perfectly possible for you to cure or remove? We are your most obedient subjects and not wicked intriguers. It is owing to your mercy that we are able to hide our nakedness. We eat your salt and therefore sing your praises, and we are a most devoted and peaceful people. You must grant us protection. Do not set your *padris* upon us in that way. We are smarting under this *padri* infliction. We do not want *dharma* or instruction or heaven itself. Better far that after death we shall rot in jehenum than that living we should be made to suffer the bites of these Christian *padris*.

If it is a cardinal principle of your administration to support the *padris*, we have nothing to say to your doing so. The sun never sets on your wide dominions; nor is it the case that *padris* are not wanted in some part or other of your wide, wide empire. But if they must be provided for, you are free to provide for them elsewhere. Why, in your own country, where the people have for generations past sat for spiritual teaching at the feet of the Christian *padris*, the number of non-christian is steadily increasing. Why then not make your own country a scene of *padri* activity? Do this, and we shall not make the slightest objection. You are the sovereigns of this country, and your Empire is intended for the benefit of Englishmen. Be it Haileybury, or Cirencester, or any other institution the candidate for employment comes from, you must provide for him. Since we stand in the relation of subjects to all of them, we are bound to render allegiance to all of them. We have borne the expenses of your administration to the best of our ability. In your Empire every one gets the same treatment; the same measure is meted out to the paying raiyat and to the defaulter. No matter whether we have the money or not, there is no loss of revenue. But, my lords, this entertaining the *padris* with our money, and again setting them on us—this utter harassment of your subjects—is what stings us to the quick, utterly worthless though we have become. We open our lips in agonising pain and beseech you not to harm us any more—not to keep in this country these *padris* who wear religious garb for the purpose of teaching religion to the people.

Good or bad, our religion is wholly and solely our own. If there is any religion which is regarded as ancient in the history of the world, it is this eternal Hindu religion that is so regarded. This Hindu religion is immortal and indestructible. But is it proper to blacken its outer covering on that account?—In the name of antiquarian research, you are always taking so much care of stocks, blocks, and even broken earthen vessels, why then seek to demolish and dismantle this most ancient religion in the world?

My lords, we do not say all this because you are unjustly spending lakhs of rupees in maintaining the Christian *padris*. You are in the habit of spending crores of rupees on necessary as well as on unnecessary works. We know that in this arbitrary expenditure of money lies your sovereign power. We also know that you consider it your duty as a sovereign to grant us protection. But what have you done to protect us from the hands of the *padris*? It is true that you have passed laws and established courts which grant redress to victims of oppression. It is true that there is provision in your Penal Code for the punishment of those who vilify other men's religious opinions and beliefs. But has any remedy been ever found for

the vilification of our gods and goddesses in which the *padris* are perpetually indulging? Has any *padri* been ever punished for enticing away and detaining their would-be converts? And yet the Penal Code provides heavy punishment for this criminal offence, and the *padris* are constantly making themselves liable to such punishment by the manner in which they entice away and detain the great majority of their would-be converts. But not even the punishment of the offending *padri* will undo the lasting mischief which he causes—mischief which is much like that which is done by the bite of the rabid dog. Incarnation of justice! we, therefore, pray to you not to wound us with the weapon which we ourselves have placed in your hands. You know how many cases of enticing away of minors, bringing disgrace on respectable families, and creating scandals like those just perpetrated in connection with the Matangini affair in Burdwan, are being daily brought about by the Missionaries. We therefore say no more. We would rather be burnt in eternal hell-fire in the company of Satan than go to the *padri's* heaven. Let us alone.

ASSAM PAPERS.

70. The *Paridarshak* for the second fortnight of *Asar*, 1300 B. S., says that the results of the Lower Primary examinations in Assam have been published six months after the date of the examinations.

PARIDARSHAK,
Second Fortnight of
Asar.

71. The same paper says that as the cadastral survey of Jaintia in Assam has been completed, it is probable that Government will try to enhance the rent of all cultivated lands. But it will be very unreasonable to do so, seeing that, though the price of rice has increased since the last settlement, the land has become less productive, and the cultivator's income has not, therefore, on the whole increased. The action of the Chief Commissioner in regard to the settlement of the Brahmaputra valley has really alarmed the cultivators of Jaintia. Frightened as they have been by the oppressions of the Survey *Amins*, any enhancement of their rents and the law suits which must arise out of such enhancement will completely ruin them. It is a pity there are not men in Jaintia able to protest in behalf of the people against the enhancement contemplated by the Government. The agitation over the Balladhun affair has gone for nothing, and an agitation against the contemplated increase of rent in Jaintia, if made, must have yielded some result.

PARIDARSHAK.

The best way of increasing the land revenue in Jaintia would be not to enhance the rent of cultivated lands, but to assess rent upon lands hitherto classed as waste and brought under cultivation since the last settlement. A settlement of these newly cultivated lands will almost double the land revenue of the district. In this connection the writer would also advise Government to allow cultivators to relinquish their lands whenever they like. The absence of such a rule causes great hardship to the cultivators, for they are obliged to pay the full rent even when, in consequence of death in their families or for other reasons, they are unable to cultivate the lands which they rented at the time of the settlement.

The writer would further advise the Chief Commissioner not to leave the settlement question entirely in the hands of Mr. Derra, but to look into the matter himself and act on the above suggestions.

72. The same paper says that, though the Manipuris have been suffering from the effects of the floods since June last, no relief either from Government or from any private source has yet come to them. There being no boats to convey the people from the flooded tracts, they have no alternative but to live on scaffoldings erected for the occasions, and they are unable to procure food. It is said that the Manipur police have some boats at their disposal, but they are not making any use of them for relieving the distressed people. The Political Agent at Manipur seems to be taking no notice of these people, but it is to be hoped that he will no longer remain indifferent in the matter.

PARIDARSHAK.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 22nd July 1893.

